SATURDAY, 30TH MARCH, 1878.

CONFIDENTIAL.

SELECTIONS

FROM

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

OUDH, AND CENTRAL PROVINCES,

Received up to 23rd March, 1878.

POLITICAL.

The *Vrita Dhárd* of the 18th March republishes a Marathi article from the *Vividha Gyán Vistára* in which the writer, after referring to the unprovoked invasions of India by Alexander the Great and the Musalman invaders from the north-west, makes the following remarks on the establishment of British supremacy in India:—The English came to India at first as merchants, but by cunning and deceit they have now become the paramount power in the country. Many of their own countrymen candidly admit that they have had to commit many wrong and unjust acts in establishing their rule in India. The false treaty of Lord Clive, the expulsion of the Raja of Benares by Hastings, and the annexation policy of Lord Dalhousie, are good illustrations of the truth of our remarks. (The article is to be continued.)

Circulation, 175 copies.

The British Rule in India.

The English Administration.

The *Malwa Akhbár* of the 15th March says that natives used to speak in very high terms of the justice of English officers who ruled in India in the beginning of the British rule. Perhaps that old race of English officers deserved the praise that has been bestowed upon them. But every act of our present rulers appears to us, from an Indian point of view, like a cruel attempt to kill a poor cow. Maharaja Sindhia's omission to pay a visit to the Lieutenant-Governor of Bengal, during his late stay at Calcutta, has been the subject of strange criticism by the English press. Our English contemporaries have proceeded to the length of asserting that the haughtiness of the Native Chiefs is due to the fact that they have large armies at their command. This subject has even been mentioned in Parliament. The *Bombay Gazette* is an inveterate enemy of Indian interests. Our contemporary must no doubt regret that Lord Dalhousie is not alive at this time. Englishmen argue that the Government of India has guaranteed to the Native Chiefs the security of their States against external and internal foes, and that, therefore, there is no necessity for any of them to maintain an army. Under these circumstances the armies of Native Chiefs, far from serving any useful purpose, may at any time, under the influence of wrong-headed patriots whose number is daily on the increase, be made to give trouble to the paramount power and lead to bloodshed. When the administration of India was taken under the direct management of the Crown in the year 1858, Her Majesty assured the Native Chiefs that they would be allowed to enjoy the possession of their States and honours. But all these assurances have proved futile.

The famine minute of Sir Richard Temple, recorded on the 24th December last, is a wonderful document. He states that there is no famine in the country, but that insufficient rainfall has affected the crops in some places. He asserts that in those parts where famine is reported to prevail, so slight

is it that when relief works were started only 5,28,851 men, out of a population of 50,18,992 men, resorted to them. And that, therefore, it is clear that only one tenth of the poplulation was in search of labour, while the rest of the population hoped to be able to tide over the distress without the aid of the Government. Sir Richard Temple believed that the people were happy under the wise administration of the Government and were not alarmed by the famine.

In refutation of the above, the editor remarks that the rate of mortality in the famine-stricken districts, as for instance in Dharwar, &c., for the last year was three times the average rate for former years. One can easily judge from the heavy rate of mortality how far the remarks of Sir Richard Temple are right. The fact of the matter is that Englishmen entertain strange views in these days. We wait with anxiety to see what will be the result of all this.

Circulation, 125 copies.

The Policy of the Government towards the Natives.

The *Akhbár-i-Tamannaí* of the 16th March publishes a few Urdu stanzas in the form of a dialogue between Natives and Englishmen. The substance of the dialogue is as follows:—

Natives.—You may give us States or not, as you please, but you should increase our pensions or salaries.

Englishmen.—Money is a thing of no value, but we must no doubt exalt your dignity.

Natives.—If you confer the title of Khan Bahadur upon any of us, of what use is that empty title? Some substantial good should be done.

Englishmen.—Formerly you were only *nambardárs*, but now you are *námdárs*. Just see how great a difference there is between *nambar* and *nám*.

Natives.—Strange policy this is which costs nothing. This is indeed the right way of cajoling the Niggers.

Englishmen.—Excellent! You are very rich men, we should live on your property as long as we can.

Natives.—We went to Delhi in obedience to your orders, but we received nothing at the Imperial Assemblage. We must get compensation for the heavy expenditure incurred in attending the assemblage.

Englishmen.—Indeed! You benefited by going to Delhi. You had the honour of sitting on chairs* at the darbar, and, therefore, we must now make *Kursi-fools** of you.

Natives.—You came here as merchants, and have taken everything from us we possessed. There is now nothing left in the country which may be an object of desire to you.

Englishmen.—There is no doubt that the grace of Christ is upon us. You must pray for your safety every moment.

Natives.—For the sake of Heaven you should not impose new taxes upon us at present, as we are already suffering from famine. You must feel pity for us, your subjects.

Englishmen.—The revenue derived from the new taxes will be of use to some men. There must be always a specious pretext for levying a new tax.

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* Chairs and Kursi-fools :—In the original the word used for *chair* or *chairs* is kursi. Kursi is also the name of a pargana in Oudh, the former inhabitants of which are proverbial for their folly. They belonged to the same family of men as the wisemen of Gotham. Thus there is a pun on the word kursi.

Circulation, 200 copies.

The Russian Intrigues against India.

The *Rahbar-i-Hind* of the 16th March, makes the following remarks on the rumour about Russian intrigues at Constantinople against India:—The *Times*, after referring to the fact that the conclusion of peace between Russia and Turkey is fraught with important consequences, says, on the authority of a correspondent that the Russian Government has secretly promised the Sultan aid in establishing himself on the throne of the old Mughals at Delhi if he will make war against the English Government and induce the Muhammadan population of India to rebel. Our contemporary says that, looking at the ambitious designs of Russia, this kind of secret agreement between the Russian and Turkish powers is not altogether incomprehensible, nor are we in a position to contradict it. It is a matter of deep regret that our wise Government has carelessly turned a friend like Turkey into an enemy. It is uncertain whether Russia and Turkey have entered into the agreement in question, but there is no doubt that Russia is a powerful and inveterate enemy of the English Government. She must have tried all her influence over the Porte against England. We have the strongest navy in the world. However, we must never look upon an enemy, weak as he may be, with contempt. Hitherto only Russia and Germany were inamicably disposed towards us. But now the attitude of the Porte towards us also affords ground for suspicion. It therefore behoves us to proceed with great firmness and courage in the matter. The growth of mutual jealousy and enmity in the minds of the Sovereigns of Europe is ominous. It shows that the greatness of Europe has reached its culminating point, and is, therefore, destined to decay. A great war which has just terminated has laid the foundation for the commencement of a still greater war. May Heaven impress upon our minds the advantages of peace.

GENERAL ADMINISTRATION.

Circulation, 160 copies.

A European murderer acquitted.

A correspondent of the *Khair Khwah-i-Alam* of the 21st March, writing from Calcutta, says that a case of murder lately came before the sessions judge of Calcutta. The accused was a European gentleman who had killed his *khidmatgár* in a tea-garden. Although there was strong evidence against him yet he was acquitted.

Circulation, 325 copies.

The License Tax.

The *Panjabi Akhbár* of 16th March says that the license tax will be levied from the beginning of the next official year. The revenue derived from the tax will be devoted to the relief and prevention of famine. As this measure is intended for the benefit of our own country, we should give our support to it instead of opposing it. However, we trust we are justified in saying that those parts of the country which are already suffering from famine should be exempted from the operation of the License Act as long as the present distress lasts. It is not right on the part of our Government to save the people from one calamity and to subject them to another, or to save one section of the community from dying of hunger and to kill the other by exacting the tax.

The inhabitants of Bombay, Poona, &c., have submitted memorials to Parliament protesting against the imposition of the license tax. But we do not approve of their conduct in this matter. It is our firm conviction that our rulers do not like such proceedings on our part, nor do they pay any attention to our memorials. They do what they like. Several memorials bearing the signatures of thousands of men were sent to Parliament by the chief presidency towns regarding the Eastern policy of England, but Parliament did not deign even to favour us with a reply. It is to be regretted that the natives only make themselves contemptible by submitting such memorials. True, Englishmen are

in the habit of submitting memorials, and their memorials are favourably received by the Government. But their case quite differs from ours. We have not the same rights and privileges as they. They have a national Government. But we differ from the Government both in race and creed. If their memorials do not receive favourable consideration at the hands of the officers of the State, they personally call upon the latter to argue out the point. But if we were to do so, we would be at once condemned as rebels. It is, therefore, an act of foolishness on our part to follow their example in this matter. Our *Anjuman-i-Panjab* resolved to hold an educational congress, but the Panjab Government nipped the scheme in the bud. But in England it is not possible for the Government to interfere with the proceedings of such committees.

With reference to the levy of the license tax, we ask the Government why the official classes have been exempted from the tax? Are the European public servants not liable to the payment of the tax?

The delay in the publication of the results of the last examination of tahsildars, &c., Panjab.

A correspondent of the *Vakil-i-Hindustán* of the 15th March, adverting to the fact that the results of the last examination of tahsildars, &c. held in September last, have been published in March in the *Government Gazette* of the Panjab, complains that this great delay in the publication of the results is a source of immense inconvenience and trouble to the candidates. Suppose a candidate has been plucked at the last examination. Now there are only six months left for him to study in order to appear at the next examination. Moreover, the cold season which is best suited for study has passed.

Circulation, 212 copies.

The Native Civil Service.

The *Safir-i-Hind* of the 16th March, in an article communicated by a correspondent, publishes an Urdu translation of the article

Circulation, 220 copies.

which appeared in the *Lucknow Witness* under the signature "H. M." strongly opposing the organisation of the native civil service. In reference to two of the charges brought against the natives by the writer in the *Lucknow Witness*, that the natives, owing to their religious prejudices, cannot impartially administer the English law which recognises no distinction of creed or colour, and that bribery and corruption notoriously prevail among them; the writer in the *Safir-i-Hind* makes the following remarks:—If the English law recognises no distinction of creed or colour, what was done in the Fuller case, and what in the case of the mukhtar upon whose head a shoe was placed? If a European kills a native, why is the murderer declared to be insane? Why do British soldiers causelessly beat poor natives and take things from them by force? The writer in the *Lucknow Witness* says that natives are notoriously in the habit of taking bribes. Look at the conduct of Lord Clive towards Umar Chand. Look at the proceedings of the Calcutta Council in the time of Mir Jafar. Here I must stop my pen for fear that I may be charged with impertinence. My adversary condemns the whole native race. But I am far from saying that all Englishmen are men of the stamp of Lord Clive and the Calcutta Council. I am ready to confess that most of them are far-sighted, thoughtful, and mild men.

Circulation, 450 copies.

The advantages of the growth of sympathy between the Government and the people.

The *Rahbar-i-Hind* of the 19th March says that the Government of India has been far more successful than any former dynasty of kings in establishing peace and order in the country, and in protecting the lives and property of the people. The result of this is that our hearts are full of love for the Government. But at the same time we are conscious that our conscience would accuse us of hypocrisy if we were to say that our love for the Government is perfect. We cannot look upon the English Government in India as a national Government until no distinction whatever is

recognised between Englishmen and ourselves on the score of difference of race. A Parliament should be established in India. The natives should be eligible to the high ranks of the public service. In short, England should regard India as a friendly ally and not as a conquered dependency. If England regulates its relations with India on this principle, India will become a source of as much strength to England in a few years as otherwise she will be in several centuries, and in times of difficulty the natives will gladly respond to any demands for additional taxation as the Englishmen do. We should treat others in the same way as we wish that they should treat us. If our Government wishes that we should repose confidence in it, it should first repose confidence in us.

Circulation, 700 copies.

Circulation, 343 copies.

Circulation, 495 copies.

The need of compulsory registration of divorces.

A correspondent of the *Koh-i-Nur* of the 16th March complains that an evil practice has grown up in Jalandhar regarding the custom of divorce. If a man suffers from any disease, or if his character is bad, the relatives of his wife become anxious to obtain a divorce from him in her behalf. If he does not comply with their request, they call in the aid of some scoundrels of the town. The latter obtain a sum of money from the relatives of the wife and induce the husband to enter into a deed of divorce with his wife by giving him a small portion of this sum; they appropriate the greater portion to their own use. They also affix their own names as witnesses to the deed of divorce. When after a few days the matter comes to the notice of the relatives of the husband, they rebuke him as well as the scoundrels in whose presence the deed of divorce was written and signed. In the meantime the wife has married another man. The husband then is prevailed upon to lay claims to the wife in court and to charge her new husband with having seduced his wife. Both the husband and the witnesses to the deed of divorce being illiterate men, and, therefore, unable to sign their names with their own hands, pretend to know nothing about the deed,

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and say that it is a forged one. The new husband of the woman being accused of a grave charge is naturally frightened, and yields to the extortions of the opposite party in order to secure his acquittal. The writer urges that in order to check this growing evil the Government should make the registration of divorce deeds compulsory, and also rule that the witnesses to divorce deeds should be respectable men.

Circulation, 343 copies.

The Vernacular Press Act.

The *Aligarh Institute Gazette* of the 19th March makes the following remarks about Act IX. of 1878:—The abuse of the liberty of the press by us has at last forced the Government to place restrictions upon our liberty. Indeed, the liberty of the press had, in the hands of Vernacular journalists, degenerated into unbridled license. Not only the Government but also the Native Chiefs, native officers, and gentlemen were displeased with the attitude of the Vernacular press towards them. Instead of rendering any good service to the country, the Vernacular papers were used as means of abusing individuals, and of extortion and intimidation. The Government has exhibited great patience in dealing with the Vernacular newspapers, and refrained from interfering with their freedom as long as possible. But at last, with a view to maintaining peace and order, and protecting Her Majesty's subjects from libellous attacks, an Act was passed on the 14th March which makes all those offences, which used to be committed under the cloak of liberty, cognisable offences. We hope that Vernacular papers will no longer be disfigured by objectionable articles, signs or pictures. It was for a long time the motto of our paper that it is the duty of a wise Government to give liberty to the press, and that it is the business of a free people to maintain that liberty. The Government has undoubtedly discharged its duty, but we have been proved incapable of using our liberty. Now it behoves every Vernacular newspaper to act in strict accordance with the aims and objects of the Vernacular Press Act.

The *Oudh Akhbár* of the 22nd March says that the Government of India had, with a view to its own interests and those of the public, accorded perfect liberty to the Vernacular press equal to the Anglo-Indian-press. The privilege of liberty granted to the Vernacular press was undoubtedly a great blessing to the natives. But it is to be regretted that native journalists could not appreciate this great blessing. By a proper use of this privilege they could do immense good to the country. But far from doing this they used newspapers as means of gratifying their private grudge and enmity. The Government overlooked the objectionable tone of the Vernacular press with great patience and forbearance for a long time. But when it was convinced that the tone of the press instead of improving became worse, it enacted an Act, on the 14th March last, for the better control of publications in oriental languages. As the Vernacular press is the only organ of native public opinion, no well wisher of India will like to see its freedom curtailed. It is to be egretted that the faults of some unworthy members of the Vernacular press have brought disgrace upon the whole Vernacular press, and proved detrimental to a useful and popular institution. We hope that the Vernacular Press Act only aims at checking the evils which may accrue from an abuse of liberty, and will leave the advantages of the liberty of the press intact.

Circulation, 700 copies.

The Vernacular Press Act.

The *Shola Túr* of the 19th March says that the position of the talukdars of Oudh is very critical. High winds blow on high hills. The talukdars of Oudh are now exposed to a number of calamities in proportion to the increase of their dignity by the Government. In theory one-half of the rental is the share of the zamindar, and the other half that of the Government. But the assessment was effected in such a way that practically the zamindar hardly gets the third part of the rental. Facetious men illustrate the principle on which the Government

Circulation, 310 copies.

The Talukdars of Oudh

makes assessments by the story of a Pathan sportsman. The story is as follows:—A Pathan sportsman accompained by two men of the Shekh caste went a-shooting. The gun belonged to one man, and the bullets and gunpowder to the other, while the Pathan himself was to shoot. The Pathan shot three pigeons. On this, one of his companions proposed that they should take one pigeon each. The Pathan sportsman became angry at the proposed distribution of the game. Then his companion, who proposed the distribution, being a man of the Shekh caste, was frightened, and asked him to make the distribution. He then proceeded to make an equal distribution in the following manner:- He said that there were three men and three pigeons, *i.e.*, six things altogether, and that, therefore, they should be divided into two groups, each containing three things. Accordingly he placed his two companions and one pegeon on one side, and himself and two pigeons on the other; and declared the distribution to have been equally made. His companions, observing his angry attitude, quietly picked up the pigeon allotted to them, and praising the Pathan for his deep knowledge of arithmetic took their leave from him.

The expenses of attending darbars also press heavily upon the talukdars. Moreover, they are very extravagant. Thus most of them are always involved in debt. The Government has generously established the court of wards for the relief of encumbered estates. But that institution cannot give more than a temporary relief. The court of wards may once or twice free an encumbered estate from its liabilities. As soon as it is again made over to the talukdar he incurs fresh debts. When Chaudhri Sarfaraz Ahmad, the taluqdar of ilaqa Sabah, tahsil Haidargarh (Oudh), died, a dispute arose among his heirs in regard to the inheritance of the estate. At last Chaudhri Imtiyaz-uz-zaman, the son-in-law of the deceased, was recognised as his heir. Chaudhri Imtiyaz-uz-zaman began to lead a very extravagant life and contracted heavy

liabilities. Now he has been thrown in prison in execution of civil court decrees. If the Government is really anxious to protect the talukdars from ruin, it should exempt them from the operation of the Civil Procedure Code, and also make it illegal for them to sell their estates. If this is done, they will not be able to borrow, and will thus be obliged to confine their expenditure within the limits of their income.

EDUCATION.

Circulation, 325 copies.

The Hindu and the Mission Schools, Jalandhar.

The *Panjabi Akhbár* of the 10th March, in an article communicated by its Jalandhar correspondent, says that since the establishment of the Hindu school at Jalandhar the numbers on the rolls of the Mission school are gradually falling off. The Hindu school is more efficient in imparting instruction than the Mission school. Many students have accordingly left the latter and joined the former. Sometime ago the Mission school authorities reported to the director of public Instruction, Panjab, that four students, *viz.*, Madho Ram, Sahab Dayal, Ganda Ram, and Shekh Ahmad Bakhsh, had been struck off the rolls of the Mission school for misconduct. On this the director issued circular order No. 480 to the effect that they could not be admitted in any Government school. Evidently the object of the Jalandhar Mission in having this order issued was to deter other students from deserting the Mission school. The director should have made enquiries about the conduct of the four students in question before prohibiting them from entering any school. Moreover, it should be noticed that the Jalandhar Mission have again admitted two of the students, *viz.*, Madho Ram and Sáhab Dayal, in the Mission school.

LOCAL AND MISCELLANEOUS.

Circulation, 450 copies.

A complaint against certain raises of Lál Bágh.

The *Rahbar-i-Hind* of the 16th March has learnt through a trustworthy source that some raises of Lál Bágh possess such

influence in that place that they unnecessarily harass the public, the thanadar and the establishment attached to the dispensary. The deputy commissioners of Derajat and Bannu are also acquainted with their conduct. The Pánjab Government should make an enquiry into the matter and remedy the evil.

Postage stamps are not always available at the branch post-office, Lonár.

A correspondent of the *Berar Samáchár* (Akola) of the 17th March, writing from Lonár, complains that postage stamps are not always available at the branch post-office, Lonár.

Circulation, 327 copies.

The relief labourers at Agra.

The *Agra Akhbár* of the 14th March says that the distribution of wages to the labourers at the reliefworks at Agra needs better supervision. The distributors of wages should be placed under the strict supervision of some officers, so that they may not dare to cheat the poor labourers. No attempt should be made to reduce the number of labourers until the harvest has been gathered in. Fifteen or twenty labourers are deprived of their passes every day. If this is done with a view to reduce the numbers, such a proceeding is really unwarranted. The new taxes are levied only for the purpose of mitigating the sufferings of the poor in time of distress. It is also not advisable to be very strict as to the amount of work done by the labourers, enfeebled, and emaciated as they are by insufficient nourishment. It does not behove us to inflict corporal punishment upon any of them for doing an insufficient quantity of work.

Circulation, 85 copies.

An appeal to the Indian Musalmans for relief to the Turkish sufferers.

The *Lauh-i-Mahfuz* of the 15th March republishes an article from the *Dárul Khiláfa* (a newspaper published in Persian at Constantinople), the object of which is to impress upon the Musalmans of India the great need of rendering relief to the Turkish sufferers at Constantinople.

(The above article is going the round of the whole Vernacular press).

Circulation, 300 copies.

The marriage of the young Raja of Cooch Behar with the daughter of Babu Keshab Chandar Sen.

The *Mashir-i-Qaisar* of the 17th March publishes an article, communicated by a correspondent, criticising the marriage of the Raja of Cooch Behar with the daughter of Babu Keshab Chandar Sen, The following is the substance of the article:—The Raja of Cooch Behar has fallen a prey to Babu Keshab Chandar Sen, the leader of the Brahmo Samaj. Those men who have been reading the newspaper of Bengal of late will easily understand the meaning of this statement. It appears from Bengal newspapers that the Raja of Cooch Behar is about to be married to the daughter of Babu Keshab Chandar Sen. The Raja of Cooch Behar is a minor under the guardianship of the court of wards. For several years past he has been studying at the Patna college. It is also rumoured that he has become a convert to the Brahmo Samaj. But we have not yet heard when and how and with whose permission he became a convert. If it is true that he has adopted the Brahmo faith, and is about to marry the daughter of the Brahmo leader, the Government will be held responsible for it to the Maharani of Cooch Behar and the public, and the institution of the court of wards, which has under its care and guardianship the sons of many Native Chiefs, will incur popular odium and come to be regarded as a school for proselytism.

It has come to our knowledge that the would-be bride of the Raja of Cooch Behar is a beautiful and educated girl, and is expert in music and sewing. We believe that it is these very accomplishments which have recommended her to the young Raja. If the choice of the Raja is guided by these considerations, we would advise him to go to London and select an accomplished English lady as his companion for life.

Indeed, the Brahmos, breaking through the sheckles of their old religious prejudices, have made very rapid progress

within a short time. But now we see that they are anxious to seize the possession of an independent State without the use of deadly weapons. Those qualities which are essential in a ruling tribe are also gradually developing in them. What Russia has achieved by the loss of thousands of human lives this infant fraternity of Bengal is bent on accomplishing by its skill in the art of bride-dressing or marriage-making. If to-day the Brahmos conquer Cooch Behar, to-morrow they will turn their attention towards Jodhpur and Bhupal, All the Native Chiefs should, therefore, be on the alert, and remind the Government of India about its promise that it will protect them from external foes.

In regard to the contemplated marriage it may be pertinently asked what considerations have weighed with the head of the Brahmo Samaj, whose chief occupation is the propagation of the Brahmo religion, in marrying his daughter to the ruler of an uncivilised State, who is an idolator. In reply to this question, our candid and pious Brahmo brethren will say that they will use this marriage as a means of spreading their religion in the Cooch Behar State. Both the Raja and Rani of Cooch Behar being enlightened Brahmos, all the inhabitants of that State will eventually become members of the Brahmo Samaj. But those Brahmos who are ambitious of military honours will perhaps give quite a different answer to our question. They will say that they have contracted this marriage with the ruler of a hill State so that the future generations of Brahmos may be strong and robust men. This method of improving the race also prevails in Europe. Thus they have followed the excellent principles of western civilisation in this matter. It is a common practice in some countries of Europe that, when the children in a family begin to degenerate in physique, the family procures a strong and able-bodied man from a hill country and marries him into the family, and thus the race is improved and strong children are born.

LIST OF PAPERS EXAMINED.

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Date.	Circulation.
1	*Aftáb-i-Panjáb* ...	Lahore ...	Urdu ...	Bi-weekly ...	March 18th & 21st, 1878.	
2	*Afzal-ul-Akhbár* ...	Meerut ...	Ditto ...	Weekly ...	March 20th, 1878.	100 copies.
3	*Agra Akhbár* ...	Agra ...	Ditto ...	Ditto ...	„ 14th „	327 copies (including 50 copies taken by Govt.)
4	*Ahsan-ul-Akhbár* ...	Allahabad ...	Ditto ...	Ditto ...	„ 17th „	100 copies.
5	*Akhbár-i-A'lam*	Meerut ...	Ditto ...	Ditto ...	„ 16th „	80 „
6	*Akhbár-i-Ám* ...	Lahore ...	Ditto ...	Ditto ...	„ 20th „	915 copies (including 336 copies taken by Govt.)
7	*Akhbár-i-Tamannái* ...	Lucknow ...	Ditto ...	Ditto ...	„ 16th „	125 copies.
8	*Akmal-ul-Akhbár* ...	Delhi ...	Ditto ...	Ditto ...	„ 17th „	120 „
9	*Aligarh Institute Gazette* ...	Aligarh ...	Urdu-English ...	Bi-weekly ...	„ 16th & 19th „	343 copies (including 94 copies taken by Govt.)
10	*Almorah Akhbár* ...	Almorah ...	Hindi ...	Bi-monthly ...	„ 15th „	77 copies.
11	*Anjuman-i-Akhbár* ...	Sháhjahánpur,	Urdu ...	Ditto ...	„ 15th „	50 „
12	*Anjuman-i-Hind* ...	Lucknow ...	Ditto ...	Weekly ...	„ 16th „	130 „
13	*Anjuman-i-Panjáb* ...	Lahore ...	Ditto ...	Ditto ...	„ 15th „	410 copies (including 250 copies taken by Govt.)

List of papers examined.—(continued.)

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Date.	Circulation.
14	*Anwár-ul-Akhbár* ...	Lucknow ...	Urdu ...	Weekly ...	March 14th & 21st 1876.	100 copies.
15	*Ashraf-ul-Akhbár* ...	Delhi ...	Ditto ...	Tri-monthly ...	March 21st, 1878.	105 „
16	*Benares Akhbár* ...	Benares ...	Hindi ...	Weekly ...	„ 14th „	58 „
17	*Berár Samáchár* ...	Akola ...	Marathi ...	Ditto ...	„ 17th „	
18	*Bhárat Bandhú* ...	Aligarh ...	Hindi-English ...	Ditto ...	„ 8th „	140 „
19	*Dabdabah Qaisrí* ...	Bareilly ...	Urdu ...	Ditto ...	„ 16th „	
20	*Dabdabah Sikandri* ...	Rámpur ...	Ditto ...	Ditto ...	„ 18th „	352 „
21	*Jaipúr Akhbár* (Rajputana),	Jaipur ...	Ditto ...	Ditto ...	„ 15th „	125 „
22	*Jalwah Tár*	Meerut ...	Ditto ...	Ditto ...	„ 16th „	142 „
23	*Kárnámah*	Lucknow ...	Ditto ...	Ditto ...	„ 18th „	300 „
24	*Káshi Patriká* ...	Benares ...	Hindi-Urdu ...	Bi-monthly ...	„ 15th „	310 copies (including 200 copies taken by Govt.)
25	*Kavi Vachan Sudhá* ...	Ditto ...	Hindi-English ...	Weekly ...	„ 18th „	300 copies.
26	*Khair Khwáh-i-Álam* ...	Delhi ...	Urdu ...	Ditto ...	„ 21st „	160 „
27	*Khair Khwáh-i-Hind* ...	Ditto ...	Ditto ...	Bi-monthly ...	„ 16th „	200 „
28	*Khair Khwáh-i-Oudh* ...	Lucknow ...	Ditto ...	Ditto ...	„ 15th „	30 „
29	*Khurshíd-i-Álam* ...	Lahore ...	Ditto ...	Weekly ...	„ 18th „	
30	*Koh-i-Núr*	Ditto ...	Ditto ...	Ditto ...	„ 16th „	495 copies (including 30 copies taken by Govt.)
31	*Lama-i-Núr* ...	Jaunpur ...	Ditto ...	Ditto ...	„ 17th „	57 copies.
32	*Lauh-i-Mahfúz* ...	Moradabad ...	Ditto ...	Ditto ...	„ 8th & 15th „	85 „

33	*Lawrence Gazette*	...	Meerut	...	Urdu	...	Weekly	...	March 19th, 1878.	500 copies (including 50 copies taken by Govt.)
34	*Málwá Akhbár*	...	Indore	...	Marathi	...	Ditto	...	„ 15th „	
35	*Marwár Gazette*	...	Jodhpur	...	Hindi-Urdu	...	Ditto	...	„ 11th & 18th „	100 copies.
36	*Mashir-i-Qaisar*	...	Lucknow	...	Urdu	...	Ditto	...	„ 17th „	300 „
37	*Meerut Gazette*	...	Meerut	...	Ditto	...	Ditto	...	„ 16th „	80 „
38	*Mirátul-i-Hind* ...	...	Lucknow	...	Ditto	...	Monthly	...	„ 15th „	300 „
39	*Mitra Bilás* ...	...	Lahore	...	Hindi	...	Weekly	...	„ 18th „	250 „
40	*Mufid-i-A'm* ...	...	Agra	...	Urdu	...	Tri-monthly	...	„ 20th „	100 „
41	*Muhib-i-Hind* ...	...	Meerut	...	Ditto	...	Weekly	...	„ 8th „	245 „
42	*Muraqai-Tahzib*	...	Lucknow	...	Ditto	...	Bi-monthly	...	„ 15th „	150 „
43	*Mutla-i-Núr* ..	...	Cawnpore	...	Ditto	...	Weekly	...	„ 19th „	50 „
44	*Naiar-i-Á'zam*	...	Moradabad	...	Ditto	...	Ditto	...	„ 14th „	90 „
45	*Najm-ul-Akhbár*	...	Meerut	...	Ditto	...	Daily	...	„ 18th to 23rd „	150 „
46	*Nizám-ul-Akhbár*	...	Delhi	...	Ditto	...	Weekly	...	„ 18th „	45 „
47	*Núr-i-Afshán* ...	...	Ludhiana	...	Ditto	...	Ditto	...	„ 21st „	407 „
48	*Núr-ul-Anwár*	...	Cawnpore	...	Ditto	...	Ditto	...	„ 23rd „	380 „
49	*Oudh Akhbár* ...	...	Lucknow	...	Ditto	...	Daily	...	„ 18th to 23rd „	700 copies (including 50 copies taken by Govt.)
50	*Oudh Punch* ...	...	Ditto	...	Ditto	...	Weekly	...	„ 19th „	230 copies.
51	*Punjabi Akhbár*	...	Lahore	...	Ditto	...	Ditto	...	„ 16th „	325 „
52	*Patiala Akhbár*	...	Patiala	...	Ditto	...	Ditto	...	„ 18th „	247 „
53	*Prince of Wales' Gazette*	...	Meerut	...	Ditto	...	Ditto	...	„ 20th „	150 „
54	*Qaisar-ul-Akhbár*	...	Allahabad	...	Ditto	...	Ditto	...	„ 17th „	100 „
55	*Rafáh-i-'Am* ...	..	Sialkot	...	Ditto	...	Bi-monthly	...	„ 15th „	600 „
56	*Rahbar-i-Hind* ...	...	Lahore	...	Ditto	...	Bi-weekly	...	„ 16th & 19th „	450 „
57	*Rohilkhand Akhbár*	...	Moradabad	...	Ditto	...	Weekly	...	„ 16th „	210 copies (including 50 copies taken by Govt.)

List of papers examined—(concluded).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Date.	Circulation.
58	*Sadiq-ul-Akhbár* ...	Bhawalpur ...	Urdu ...	Weekly ...	March 18th, 1878.	699 copies.
59	*Safir-i-Budhánd* ...	Muzaffarnagar,	Ditto ...	Ditto ...	„ 18th „	500 „
60	*Safir-i-Hind* ...	Amritsar ...	Ditto ...	Ditto ...	„ 16th „	220 „
61	*Shubha Chintak* ...	Cawnpore ...	Hindi ...	Bi-monthly ...	„ 18th „	150 „
62	*Shola-i-Túr*	Ditto ...	Urdu ...	Weekly ...	„ 19th „	310 „
63	*Suhail Hind*	Meerut ...	Ditto ...	Ditto ...	„ 19th „	146 „
64	*Tohfáh-i-Káshmir* ...	Srinagar ...	Ditto ...	Ditto ...	„ 13th „	250 copies (including 200 copies taken by Maharaja of Kashmir).
65	*Urdu Akhbár* ...	Delhi ...	Ditto ...	Ditto ...	„ 16th „	69 copies.
66	*Urdu Akhbár* ...	Akola ...	Marathi ...	Ditto ...	„ 16th „	130 „
67	*Urdu Akhbár* (Akola) ...	Ditto ...	Urdu ...	Ditto ...	„ 16th „	190 „
68	*Vakil-i-Hindustán* ...	Amritsar ...	Ditto ...	Ditto ...	„ 15th „	212 „
69	*Vrit Dhárá*	Dhár ...	Marathi ...	Ditto ...	„ 18th „	175 „

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